6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12
Wa-Kwafi

M
184 between the married and the unmarried people, very little work being expected of the latter, and the sweetheart system being preserved. They all, however, occupy the same village,
262 and of course the young men cannot afford to live on meat,
184 though they always come in for the lion's share when any of it is going. When parties go off on war-raids, they also contrive to eat a bullock by way of getting up their courage.

578 They lead upon the whole a very miserable life, ever threatened with destruction by the Masai, who have swept off several villages and all their cattle. The soil being the
132 very richest loam, brought down from the mountains and
134 spread over a comparatively level plain to the south of the lake, it is capable of producing anything; only the extreme dryness of the air and the very small annual rainfall, confined to a couple of months, keeps it sterile and barren.
312 To ameliorate this unhappy condition of things the Wa-kwafi have developed a wonderfully ingenious system of irrigation by artificial canals of (for them) great magnitude. They construct dams across the deep channel of the Guaso Tigirish and thus raise the level of the water to that of the plain, and then, by an intricate network of channels, they spread
262 the precious fluid over a large area, and raise their millet
241 and melons. These products form almost their sole food, eked out by what they are able to kill in the chase and by fish from the river, though when meat is scarce they are not
136 disdainful even of rats. Of these there were simply
123 myriads. They swarmed everywhere, and nothing was too sacred for them. Need it be wondered if "oft in the stilly night" were heard imprecations loud and deep upon the wretched pests when I have been wakened up by my nose being bitten or the sanctity of my toe invaded. My books were devoured, and even the bullets in my cartridges were not too indigestible. Everything, indeed, had to be kept under iron or hung up under sheds as represented on page 313.

157 As in the case of the Wa-taveta, the Wa-njemps are singularly honest and reliable, so much so that valuable
123 goods and equally valuable food are left in their charge with the utmost confidence, and I have heard of no case of this being violated. To me, one of the most remarkable features in the character of the young women and girls was their absolute unconsciousness of fear in my presence, and the complete confidence they seemed to have in me. They indeed took

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12
Wa-kwafi

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123

possession of my premises with the most agreeable *abandon*, lolled about the floor like young puppies, examining everything with the curiosity of monkeys. They scrupled not to sit down on my knee, and with feminine blandishments which I could not resist, compelled me to go through my fashionable and highly original entertainment of drawing my own teeth. This was a never-failing source of astonishment, and was received each time with flattering remarks of appreciation. Martin, desirous of reaping cheap fame and attracting the

[137]

D. LOBIKWÉ, KAMASIA, FROM NEAR NJEMPS.

attention of the damsels, got beautifully caught on one occasion. He had been trying to impress upon them that he could do all that sort of thing as well as I, and to clench his assertion declared that if one of them cut off his finger he could put it on again. He was holding out his finger, and before he knew what was up one girl had made a vicious cut at it, and nearly severed it. Martin did not try that little game again. Next in interest to the tooth-drawing was the examination of themselves in the looking-glass. It was some

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12
Wa-kwafi

123 157 days before they seemed to grasp the uses of the mirror, but their feminine instincts soon told them, and they would frequently get it to see that their ornaments were properly arranged. A few photographs of some of their charming white sisters which I happened to have with me were a great source of delight. They actually supposed them to be living beings, and if told that they were asleep, they were quite satisfied.

123 136 In the midst of these unsophisticated people, and pleasing incidents which I delight to recall, several days rapidly passed. My experiences were further varied by some shooting trips, in one of which I was so fortunate as to secure two beisa antelopes (*Oryx beisa*), the first I had seen. I also saw for the first time the lesser kudu. The waterbuck were in great numbers about the lake to which I paid a visit.

000 Before my arrival at Baringo my friend Jumba Kimameta had proceeded to the country of Engobot, about 120 miles N.N.W., but had left several old men with large quantities of food, donkeys, &c., pending his return south. He had also left a goodnatured old fool to go with me, but as he knew no more than myself of the country I now wanted to traverse I could not see the use of him.

And now the final stage, the most uncertain of the whole journey, had to be attempted with the agreeable knowledge that the last three caravans which had preceded me had each lost more than one hundred men by violence. One of these disasters had occurred only the previous year, and yet I now proposed to go into the same country with only one hundred men all told. As in the case of my Lykipia trip, the traders swore it was impossible, and that I would never get back alive. My own men, however, had come to know me by this time, and there was not a remonstrance from one of them. Sadi, though greatly against it, rose considerably in my opinion by stating that he was ready to follow me. Not so Muhinna. He, knowing now the futility of tears and entreaties, took a new line, and feigned extreme illness, groaned mightily as if with racking pain, and if he came to the door did so only with the aid of a stick, his body bent over it, sighing deeply, and in general looking the very picture of woe. I knew it was all a sham, but so thoroughly did I detest him from the bottom of my soul, and so much was I afraid that in the event of my taking him he would play me some ruinous trick, that I pretended to

many reasons, this did not give a complete picture of tribal morbidity, the plan was also adopted of travelling with a medical outfit and offering free treatment to sick natives. By this means, many thousands of natives were seen who, on account of such considerations as the distance involved, or inherent shyness, would never have appeared at a hospital.

(i) *The Akikuyu.*

The Akikuyu are a Bantu tribe, numbering about ¾ of a million, who occupy part of the highlands of Kenya between the equator and 1 deg. south. They are agriculturists and live on a diet which is chiefly vegetarian. Beef may be almost entirely discounted from the diet ; game, fish, birds and eggs are ignored, and the eating of goats and sheep is almost confined to the old men. A goat or ram is slaughtered only at a marriage or other feast, or to remove "thahu" (ceremonial uncleanness). On such an occasion, the old men eat the entire animal with the exception of one leg and the viscera, which are divided among the women and children. Meat cannot therefore be regarded as forming a regular part of the dietary. The amount eaten by the women and children must be insignificant. It should be noted, however, that although so little meat is eaten the natives possess large herds of goats. These are used mainly as currency, instead of as a source of supply of milk and meat.

There are very few cattle in this Reserve and those are in the hands of a wealthy minority. The milk yield of native cows, under native management, is very low. In most cases it probably does not exceed 100 gallons per annum. Hence, very little cow's milk is available.

The great bulk of the Kikuyu diet consists of cereals, tubers, plantains, legumes and green leaves. The males show a preference for cereals and tubers, 60 per cent. of their diet consisting of maize or millet, and sweet potatoes accounting for a further 25 per cent. The women also subsist chiefly on these articles, but add more liberal quantities of legumes and plantains and have a virtual monopoly of the green leaves.

In addition to natural foodstuffs, a common article of diet, especially among the women, is the earth from salt licks. In all the native markets these edible earths are displayed for sale. Another common practice throughout the Kikuyu Reserve is the preparation of a salt substitute by the burning of swamp plants. During recent times Magadi soda has largely replaced these salt substitutes. Evidence was obtained that the consumption of edible earths and plant ashes is more common amongst the women than the men. It appears that the practice is for young children of both sexes to be given food containing these salt substitutes up to about the age of 5 years. Afterwards the custom appears to be confined to the females, and the young boys and men get little, if any. In addition to these salt substitutes, water from special springs is highly esteemed for human consumption and is used in cooking.

/v cont./

124 investigators and therefore reflect, unclouded, the feelings of the savage.

128 Concerning the origin of the first two chapters of the fourth part, the tradition from primitive times and a comparative study of the /vi/ traditions of the Masai and the Israelites, etc., it should also be said that I first completed the former, in the form in which it appears, as a result of my research, and only afterwards did I approach a comparison with the traditions of the Bible. As alluring as it seemed to compare immediately what was told me by the Masai with Biblical accounts, I nevertheless had to resist this temptation, in order to avoid letting myself be unconsciously influenced in the manner of putting the questions in the checking. It may be mentioned further that it was not until the
114 123 fifth year after the beginning of the work on the present study
773 that I came across the traditions from ancient times. That is, these are by no means common on people's lips, but are handed down in certain families, so that even in the larger Masai settlements one finds only very few old men who can relate them in detail. But even these few tell the investigator about them only when they know him intimately and know that he also knows them and their psyche intimately. Only when I had gone so far that
[124] the people seriously discussed the question as to whether I might not have been one of them, perhaps from the time of their residence in their original homeland, did I learn about those traditions. Yet it still took one and a half years before I had searched out what is presented in the first chapter of the fourth part. I mention this here so that other investigators who turn their attention to the Masai in other regions may not allow themselves to become discouraged if their efforts remain for a long time without the hoped-for success.

128 In the second chapter of the same part I present, among other things, a series of conjectures -- not unfounded, I believe -- which make absolutely no claim of incontestable correctness. Although this already clearly follows from the wording, it may
[121] be expressly pointed out here, especially for those who have something to find fault with in everything. I probably hardly need

/432 cont./

B. Physical Measurement.

MD 141 [123]

During the taking of the measurements, the people appeared very reasonable and neither shy nor particularly awkward; I was, of course, no stranger to them, but rather an old acquaintance, who, through firm pressure of the legs of the caliper compass or beam compass, could even cause them slight pain without making them restless or anxious.

My instruments, besides the aforementioned compasses, which are part of the Bertillon case, consisted of an ordinary recruit measure and a steel measuring tape.

MD 141 128

/433/ Of the double numbers for the nipple height, the first number gives the height of the left nipple, the second one that of the right one.

Of the double numbers for the ear length, the first number shows the total length of the ear, the second one the distance from the upper ear-edge to the upper edge of the hole of the ear lobe. Where only one number is found, it gives the length of the "unbeautified," naturally formed ear.

The longitudinal circumference of the head was measured sagittally, the vertical circumference transversally.

The length of the head hair was included in the table of measurements because of its relationship to the head measurements.

The head measurements of the men Nos. 9 and 10 could not be taken precisely because of the impenetrable braid coiffure.

*114 181 and within the century they ruled most of East Africa. To a large degree they have maintained their own free way of life and they haughtily refuse to accept the *114 clothes and other trappings of western life. To • 123 people coming from crowded and regimented countries there is a much to admire and envy in the Masai. In its more extreme forms this admiration is known in East Africa as Masai-itis.

*114 *13 181 On the other hand, some administrators who must deal with the Masai find frustrating at best their often-complete mistrust and rejection of foreign ideas. Most of those concerned with land use and managment of East Africa's natural resources see the Masai, like the Arab, as the father of the desert and not its son. [123] The strong feelings between those with "Masai-itis" and those with "anti-Masai-itis" are sometimes reflected in their reports and publications.

*114 184 The other factor contributing to confusion about the Masai is the general tendency to regard them as one unified group. Actually there are a number of separate sections of the Masai, some of them pastoral, some agricultural, and some in-between. There are very significant differences in customs involving land use even between adjoining groups of pastoral Masai.

121 educations usually regard them as savages and an embarrassment to the advancement of their country. Intentionally or otherwise, information from such sources is very likely to be biased.

123 [609] It is often difficult to get accurate information about the Masai from the Masai themselves. Being ultra-conservative and suspicious, the Masai appear to regard with mistrust anyone who is pointedly interested in them or their livestock, and anyone in government. Their answers are affected by this attitude.

124 123 Interpreters are another, often-unrecognized source of misinformation even for the objective investigator. Whether the interpreter is a Masai or is from another tribe his interpretation may be affected by the factors discussed above. Interpreters frequently "interpret" what they think will please the questioner out of politeness and a desire to please. Occasionally interpreters misinterpret for other reasons. When the language interpreted was Swahili which I understood I have heard interpreters misinterpret when the true answer would have involved the interpreter in more work or an arduous journey. Another good example is the African who interpreted for an American anthropologist who spent several months living with the Masai, but did not learn

123 the language well. After the anthropologist left, the
124 interpreter joyously told people how he had misled the American who had carefully written down the tall tales he had "interpreted" for him. Subsequently this "information" appeared as a learned dissertation.

124 Difficulty in understanding the langauage is another problem, whether or not an interpreter is involved. An extreme example of this problem comes from the story of a high government official who was giving a speech about soil erosion to the Masai. He spoke gramatically perfect Coastal Swahili, which differs from the Up Country Swahili spoken around Masailand. Ending his speech on the theme that steps must be taken quickly to remedy the problem, he pointed dramatically to his watch and said, "The sands of time are running out!" The interpr ter said," The Bwana says his watch is broken in the sand and he must go quickly."

Bearing in mind the above problems, although we have learned from discussions with Africans, Europeans and the Masai themselves, our information is based primarily on our own observations.

*122 Our relationship with the Masai: We speak very
124 little of the Masai language but we do know Up Country Swahili.

124 [191] Swahili. Many Masai in the area speak some Swahili, so using Swahili and a limited number of Masai nouns we usually could converse with Masai throughout the study area. Occasionally we had the services of interpreters.

• 123 [609] These Masai regard visitors in their country with interest and guarded suspicion. The suspicion is greatest if they believe the visitors are representatives of the Government. After we had lived on safari in Western Masailand for some months constantly moving from place to place the Masai appeared to accept us as a harmless, neutral, and occasionally interesting phenomenon.

[231] [181] Our status with them was helped by our work with grass and animals. Above all else the Masai appear concerned with animal husbandry. They have a lively interest in wild animals, appreciation for domestic livestock that is almost reverence, and an understanding of the importance of grass. Our work on these things therefore seemed understandable. Beyond the frequent initial query: were we with the Government, there was never any question of why we were working there. The Masai appear to accept without question that white men are prone to the strangest behavior. Movie companies and some tourists fortify this conviction.

123 824 Our use of the capture gun to capture and mark wild animals was of particular interest to the Masai. 123 461 824 They would often come up to watch us. Masai are famed for their refusal to carry out manual labor of any sort hence are regarded in East Africa as poor helpers on safari. However, labor, where it involves animals, is another matter. Sometimes Masai would come up and voluntarily help us handle captured animals, and this they did very well. We even experienced Masai coming to our camps to talk about our capture work that they had observed from a distance.

123 262 609 When we had extra meat from animals that we collected, we took it to the nearest Masai village. Most writers have reported that Masai will not eat the meat of most wild animals. We found, however, that they gladly accepted it in most cases. They always wanted to know what animals were involved. In several cases, when we first approached a village those who came out to meet us would refuse the meat. Then someone who knew us or knew of us would appear and accept the meat, explaining that the others did not know us.

123 757 Virtually all visitors to Masailand are regarded as a sort of travelling dispensary by the Masai. This is true throughout the world for most people who do not have

123 757 [114] medical supplies. We had frequent visitors wanting "dawa," medicine, or a "sindano," an injection. The latter we could not provide (although we had a camp helper who stole a hypodermic syringe and for a time had a good business selling injections of water or anything else handy). We did serve as emergency hospital for various injuries, large and small. One warrior came to camp with his hand nearly cut in two. He refused to go to the hospital at Narok, so my wife somewhat reluctantly and dubiously repaired the damage. Several months later when we returned to that campsite, the same Masai came striding across the plain and proudly showed his healed hand. He was profuse in his thanks and wanted to bring us some goats and sheep as a token of his gratitude."

123 829 The Masai greatly enjoy riding in a vehicle. They are willing to walk several miles just to have a ride. Whenever it did not conflict with our scientific work we made it a point to give them rides. These were often odoriferous but always interesting experiences. We learned much about the Masai from them and we became well known to the many villages involved.

123 721 The Masai's apparent acceptance of us as essentially a part of the landscape is illustrated well by an incident in the southern Serengeti Plain. We had camped

123 beside a trail near a Masai village. In the early morning
921 a party of Africans from nearby Sukamaland raided the Masai village, killing at least one man and making off with the cattle. At dawn the Masai discovered their loss and ran off in full war regalia to intercept the raiders. Their route took them right through our camp where we were eating breakfast. Coming at a full run with spears and shields they looked rather fearsome, but as they passed they all waved and shouted greetings. shortly thereafter they caught the raiders and bloodily recovered their stock.

123 Being in the position of neutral, nomadic
124 residents it seemed perfectly appropriate and natural for us to casually discuss mutual interests including livestock, grasses, weather and wildlife with passing Masai, and vice versa. Consequently our status in the area helped us greatly in obtaining information. What we were told by the Masai agreed with our own baservations, and was often at variance with what they told visiting anthropologists and others.

*233 Social Organization: The Masai in the study
[221] area are essentially semi-nomadic pastoral people. Their
000